

# THE LITERARY WORLD.

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A New Volume of the "Literary World," the sixth will commence with the next number, for the first week in July.

Subscribers out of the city, receiving bills, are requested to give immediate attention to the terms of subscription to this Journal. It is indispensable that the cash system shall be carried out in the business management of the paper.

## LETTER ON "THE NEW PARK."

FROM ALDERMAN —.

MESSES. EDITORS:—I am a city alderman: and although an acting member of one of the present boards of the City Council, you will I have no doubt be surprised to be informed, as I now inform you, that I prefer a quiet wood and a green field, with a friend (or all alone if needs be) to the Pewter Mug or the Tea-Room at the City Hall. I wish to be believed, and yet I re-assert that I prefer a shady stroll in the country to (what are generally considered) the irresistible fascinations of the Tea-Room. I ascribe this peculiarity of my temperament to the possession, in my boyhood, of an odd volume of the poet, Chaucer (I quoted him one evening in the Board and was asked by my neighbor representative, whether he was not a dealer in fine-cut and plug in Water street?)—who, as you will remember, dwells so delightfully on the pleasures of the morning and the glories of the grass and flowers. I, therefore, respect brick and mortar as a convenience, but I regard the city ground which is not built on as quite as profitably employed. If I had my way every other square should be a Park: the rule should be that of the checker-board, a black spot (this should represent the block of close tenements), and then a white one to represent the open daylight of the pleasure ground. Among the first districts to be seized should be great strips or borders along the river—oakum and chain-cable shouldn't be allowed to have all these glorious water-privileges to themselves. On these accounts I have voted for and shall strenuously insist on, the New Park on the East River. It is a favorite idea of mine, and one which I was early in the field to advocate, as you will find by turning to the file of the New York Express, in a communication which I made to that paper (and which was copied by you into your paper of the 7th July, 1849.) Although thus the first to propose a Park of this kind, I do not ask that it shall bear my name: it should not bear the name of any individual which is belittling, and dashes the enjoyment of visitors with remembrance of party bitterness, the peculiarities of

living persons, and commits you unpleasantly to all the deviations, chances, and absurdities of their possible future course. A general name therefore for the new park: of which there is a good bushel-basket full to be had, if they are sought in the right place: although that jolly knight, Sir John Falstaff held a "commodity of good names" to be exceedingly scarce. In reference to the proposed grounds, I would say, from a familiar acquaintance with them for many years, they are the nicest piece of primitive nature to be found in our bailiwick, within an hour's ride of the Hall. They have space, freshness, variety, water, and woods in plenty, for all the purposes required in the proposed object. In arranging it for public use, I would make as few changes as possible. There are oaks there which probably belong to the first innocence and youth of the island. Let them stand there (with all their glorious leaves) as historians of the old era! The water-brooks run in the self-same well worn channels, I have no doubt, as when Tahoga, the great chief of the Manhattans, stooped his back to quench his thirst there, ages ago. One afternoon, when I lately visited the spot, towards evening, the crows were making wing to the security of the woods: as they might be doing if the great city were a thousand miles away. If I am singular in preferring a deep draught of fresh air, in a park, to a gulp of smoke and powdered mud (a queer sort of punch, but much sought after) in Broadway: and seem to detract a little from the exclusive claims and overpowering influence of the Tea Room,

I am still, as I subscribe myself,

Yours truly,

Alderman of the — Ward.

[We do not feel at liberty to identify our romantic Common Council man by printing his name and official designation.—EDS. LIT. WORLD].

## NOTICE OF THE NEW EXPERIMENT FOR DEMONSTRATING THE ROTATION OF THE EARTH.

BY PROF. E. LOOMIS, N. Y. UNIVERSITY.

I HAVE been requested to prepare for the Literary World a short notice of the new experiment for demonstrating the rotation of the earth. While yielding to this request, I must disclaim all pretensions to originality. The following notice only claims to exhibit in a connected form, principles and illustrations which have already appeared in various papers.

The doctrine of the rotation of the earth upon its axis has been so long taught—it has become so extensively incorporated into the text-books for elementary instruction—that we rarely meet a person who has the hardihood to call it in question. Nevertheless it is remarkable, that this doctrine, so fundamental in the science of Astronomy, and so generally admitted to be true, has attained to this distinction rather in virtue of the explanation it has afforded of certain observed phenomena, than as the result of any direct experiment. There was, indeed, one experiment performed many years ago for the purpose of demonstrating the rotation of the earth. I refer to the descent of bodies falling from a great height.

Laplace has shown that a body beginning to fall from a state of rest at a point considerably elevated above the surface of the earth, will, on account of the rotatory motion of the earth, deviate sensibly from the vertical line towards the east; and he has given the theoretical expression for this deviation. Several experiments upon the fall of bodies have been made in Italy and Germany, which agreed with the theoretical results, but in the opinion of Laplace, these experiments, which are very delicate, ought to be repeated with greater care.

M. Foucault, of Paris, has recently proposed a new experiment for demonstrating the earth's rotation. It consists in suspending a heavy ball from a firm support by a fine flexible wire; then causing it to vibrate as a pendulum; and observing carefully the plane in which the vibrations are performed.

In order to comprehend the philosophy of this experiment, it is necessary to understand clearly one preliminary principle, viz. that if a pendulum, such as we have supposed, be put in vibration in a vertical plane, this plane of vibration will not change its position, even though the point of support of the pendulum be made to revolve through an entire circumference. As this is the fundamental principle of the experiment in question, it should not be left unverified. Anyone may verify it for himself by a very simple arrangement. Suspend a metallic ball by a string or some flexible substance, and let the upper end of the string pass through the axis of a small cylinder of metal or wood which is fitted to a corresponding cavity in a supporting frame, so that the cylinder may be made to revolve about its axis in a vertical position, and a corresponding rotation be given to the pendulum. Then if the pendulum be put in vibration in the plane of the meridian for example, and the cylinder from which the pendulum is suspended be revolved ninety degrees, some might anticipate that the plane in which the vibrations of the pendulum are performed, would be changed by the same quantity, and would now be found at right angles with the meridian. Such a conclusion is contradicted by experiment. The plane of vibration still coincides with the meridian. We may revolve the support of the pendulum through an entire circumference, without sensibly changing the position of the plane of vibration. The string will indeed be twisted, and the ball will revolve about its axis, but the plane of its vibrations will remain unchanged.

Having formed a clear conception of this fundamental principle, we will proceed to consider what effect would result from the rotation of the earth, if a pendulum were suspended directly over the North pole. We will suppose the pendulum to consist of a heavy metallic sphere, suspended from a fixed point by a slender, cylindrical wire; and let us first suppose it to have no vibratory motion. The pendulum will revolve slowly upon its axis once in twenty-four hours, copying exactly the motion of the earth; although when compared with the earth's surface it will appear to have no rotation. Suppose now the pendulum to be put in vibration in a vertical plane. In conformity with the principle above enunciated, the position of this plane will not be changed



by the rotation of the point of support. The plane of vibration, when referred to the distant stars, maintains an unvarying position. But objects on the earth's surface in the neighborhood of the pendulum are continually changing their positions with reference to the stars. A table placed beneath the pendulum, and firmly secured to the earth, would in one hour be made to revolve through an arc of fifteen degrees; that is, the plane of vibration of the pendulum would change fifteen degrees with reference to a fixed line upon the table. It would be most natural for us to regard the position of the table as fixed; and we should, therefore, say that the plane of vibration of the pendulum had changed. In reality the plane of vibration of the pendulum has remained unchanged, and the table has revolved. Each moment, a new meridian comes into coincidence with the plane of vibration, and at the end of twenty-four hours, the table has made a complete revolution under the pendulum.

If the same experiment be tried at a station at a short distance from the pole—so near that it might be regarded as situated in a plane touching the earth's surface at the pole, the results will be essentially the same as already described. The pendulum will now be carried in twenty-four hours around the pole in a small circle—the directions of the pendulum at the different points of this circle may be regarded as parallel to each other—the plane of vibration will constantly move parallel to itself—but a table placed under the pendulum and firmly secured to the earth, will make an entire revolution in twenty-four hours. It is true that a meridian traced upon the table will always continue to be a meridian, but the direction of that meridian with respect to the stars will change fifteen degrees every hour. It seems most natural for us to regard the position of the table as fixed; and when we see the plane of vibration of the pendulum change with reference to a fixed line on the table, we should say that the plane of vibration had changed. In fact, however, the plane of vibration constantly moves parallel to itself, and it is the table which revolves.

Suppose now, the experiment to be tried at a greater distance from the pole, where the observer can no longer be regarded as situated in a plane touching the earth's surface at the pole. If we conceive meridian lines to be drawn touching the earth's surface at different points on the parallel of latitude passing through the given station, these tangent lines will all lie in the surface of a cone having the parallel of latitude for its base. As the pendulum is carried round by the diurnal motion, it will always be perpendicular to the surface of this cone; of course its directions at different points of the circle cannot be parallel to each other, and the plane of vibration cannot move parallel to itself. But the fixed table which we have supposed to be placed under the pendulum, revolves as before, only somewhat more slowly. A meridian line traced upon the table will, throughout the twenty-four hours, be directed towards the North; that is, it will continually change its direction with reference to the stars. If we conceive the conical surface, already referred to, to be spread out upon a plane, it will form a sector of a circle. The table will in twenty-four hours revolve through the same part of three hundred and sixty degrees, that this sector is of the circle to which it belongs; or, according to the principles of trigonometry, the angular motion of the table for one day will be found by multiplying 360 degrees by the sine of the latitude. Now, the pendulum, as we have

already seen, refuses to partake of this movement of rotation; so that the table in one hour revolves under the pendulum through an arc represented by the product of 15 degrees by the sine of the latitude. Thus we find that in one hour the deviation of the plane of vibration

At the pole is.....	15° 0'
London.....	11 44
Paris.....	11 18
Boston.....	10 6
New York.....	9 47
Latitude 30 degrees.....	7 30
Equator.....	0 0

The difficulties in the way of subjecting these results to the test of experiment are very serious. The resistance of the air opposes the motion of the pendulum, and finally brings it to a state of rest; or renders the arc of vibration so small that the plane of vibration cannot be satisfactorily observed. The experiment, in order to be satisfactory, should be completed under a single impulse of the pendulum; as a second impulse given to the pendulum when already in motion, might of itself change the former plane of vibration. Moreover, it is particularly important to guard against currents of air which might produce an effect similar to that ascribed to the earth's rotation. In order to obviate these evils, it has generally been thought best to employ a very heavy weight, and to make the pendulum as long as possible, by which the vibratory motion is rendered proportionally slow. The pendulum employed in the experiment at Paris was 220 feet in length; and the ball consisted of a mass of lead, encased in a shell of brass seven inches in diameter; the whole weighing sixty-two pounds.

In the experiment now exhibiting in the Bunker Hill monument at Charlestown, the pendulum is 210 feet in length and the sphere a cannon ball, which, with its armature, weighs about thirty-one pounds.

I have tried numerous experiments with a small pendulum under a variety of circumstances, and have learned by experience some of the difficulties to be encountered. The difficulty which is most formidable arises from the tendency of the pendulum to vibrate in an elliptic path. In order that the experiment may be satisfactory, the vibrations should be confined to a mathematical plane. But if in starting the pendulum, the slightest impulse be given in an oblique direction, the pendulum will not vibrate in a vertical plane, but will revolve in a very elongated ellipse. Even if the pendulum should commence its vibrations in a plane, the slightest lateral impulse will throw it out of this plane. A breath of air—a tremulous motion of the support—unequal resistance from the air upon the two sides of the pendulum—various causes are sufficient to make the pendulum take up an elliptic path; and when this is once commenced the ellipse is obstinately persisted in. The effect of this elliptic motion is to vitiate the experiment in question. For if we give to the ball a considerable lateral impulse so as to make it revolve in an open ellipse, its greater axis will be seen to change its position at every revolution of the ball, advancing in the same direction with the ball, entirely round the circle. By changing the direction of the impulse, we can cause the greater axis to revolve in either direction at pleasure, and travel entirely round the circle in two or three minutes or even less. Now, when the ellipse is very elongated, this motion of the greater axis is very slow, and may happen to be just equal to the motion which should result from the rotation of the earth. If in such a case, these two motions

were opposed to each other, the plane of vibration would appear to be absolutely stationary with respect to the table; or if they happened to be in the same direction, the deviation of the plane of vibration would appear to be twice as great as it ought to be. In all cases, this elliptic motion vitiates the experiment in question, and may render the deviation of the plane of vibration too fast or too slow, or may even cause a deviation from West to East. This evil has been so sensibly felt in the Bunker Hill experiment, that it is found necessary for good observations to renew the oscillations at least once in three quarters of an hour. It may be easily known when the experiment is going on successfully; for then, at the middle of each vibration, the pendulum will pass exactly through the same point.

I have obtained satisfactory results with a pendulum between eight and nine feet in length. The mean of all my experiments gives the deviation of the plane of vibration 9° 44' per hour. I have used a fine silvered wire, and also a round silk cord, braided (not twisted); and found the cord to answer quite as well as the wire. The ball ought to be perfectly smooth and symmetrical, and of the densest material. With the exception, therefore, of a few of the most expensive metals, lead is the most suitable material.

#### LITERATURE.

##### ANCIENT MONUMENTS AND ABORIGINAL MYTHOLOGY OF AMERICA.\*

A FEW weeks ago (No. 222) we had the satisfaction of directing the attention of our readers to a work by our countryman and fellow-citizen, Mr. E. G. SQUIER, upon a subject which has hitherto escaped the notice of archaeologists, or which has received but very superficial attention at their hands,—we mean the mythology and primitive religious systems of the aboriginal semi-civilized nations of the American continent. We have now before us, received by the last West Indian steamer, a cognate work by a Mexican *savant*, which seems to have appeared simultaneously in our sister republic, with that of Mr. Squier in our own country. It consists of four letters, in French and Spanish, addressed by the Abbé de Bourbourg, resident in the city of Mexico, to the Duc de Valmy, of Rome, intended as an introduction to the "Primitive History of the Semi-Civilized Nations of North America,"—which, we are led to infer, is in course of preparation by the same hands. It is gratifying to know that the spirit of antiquarian inquiry, which seemed to have expired in Mexico with the death of the illustrious ANTONIO DE LEON Y GAMA, author of the able exposition of the ancient Mexican Calendar, which has now passed into a standard authority on that subject, has again revived; and we now confidently hope that the work of the Abbé de Bourbourg is only the precursor of new achievements in the same rich and interesting field of investigation. The leading scholars of Europe and the United States were led to believe that some such happy result would follow the appreciative labors of Señor Don Carlos María de Bustamante, the editor of the works of Gama, Sahagun, and others, who, without assuming to advance new facts or conclusions, practically evinced his desire to present clearly what had already been done, and to point out what, and

\* Cartas para servir de introduccion a la Historia Primitiva de las Naciones Civilizadas de la America Setentrional, por El Abate Don E. Carlos Brasseur de Bourbourg. Miembro de la Sociedad Mexicana de Geografia y Estadística, etc. Mexico: Imprenta de M. Mergula, 1851. Imperial quarto, pp. 75.



how much, yet remained to be accomplished. To this intelligent and disinterested editor, who has contributed more than any score of political or military chieftains to elevate the Mexican character and the Mexican mind in the estimation of the world, this brief acknowledgment is honestly due, before proceeding to a more particular notice of the letters in question,—which owe their origin, as we gather from the introductory paragraphs, to a promise made by the author in Rome, before his departure from Europe, to the Duc de Valmy, "to transmit to him such historical memoranda concerning the country to which he was going, as he might be able to collect during his residence there."

More fortunate, because doubtless more earnest, enthusiastic, and persevering in his inquiries than travellers before him, the Abbé de Bourbourg was not long in bringing to light some new and valuable MSS., which, dusty and moth-eaten, had lain for many years unnoticed and unknown in the libraries of Mexico, but which have a direct bearing upon some of the leading questions connected with the aboriginal history and civilization of the central portions of the American continent,—especially the section lying intermediately between the valley of Anahuac, the plains of Yucatan, and the plateau of Guatemala, embracing a great part of Oaxaca, Chiapas, and what is known as Los Altos, or the department of Quetzaltenango, within the limits of the old Federation of Central America. Here it was that aboriginal civilization attained its highest form, and aboriginal art its highest development. In the heart of this region, the ruins of Ocosingo, of Mitla, and of Palenque still exist, silent but eloquent witnesses of the skill and advanced condition of their builders. The Tzendals, Quiches, Zutugils, Lancandones, and other nations which existed here, bordered on the north by the Zapotecas and the Aztec tribes, and on the south and east by the Ponchiles and Mayas, are scarcely known amongst antiquarians, except by name; yet they seem to be entitled—if not by their political position or their numbers, at least by their advancement in art, their near approach to a written language, and the perfection of their religious systems—to the front rank of aboriginal nations. They were, if not that vague people the Toltecs (the traditionary instructors and meliorators of America), their lineal descendants, and by far the most interesting as well as the most enigmatical of all the American families. The memoir of the Abbé Bourbourg relates chiefly to them, and derives a principal part of its interest and value from that circumstance.

Commended by his sacerdotal character, and effectively aided by the Minister of France, he obtained access to various sources of information, archives, and manuscripts, hitherto completely hidden from the world. The first place which he visited was the private museum of Señor Don Isidro R. Gondra, where he found two MSS. of singular interest, relating to the origin and true designation of the ruins known by the name of Palenque. The author of these MSS. was incidentally mentioned by Du Paix in his account of his third antiquarian expedition, undertaken under the authority and at the expense of the King of Spain, before the independence. He was a canonigo, native of Ciudad Real de Chiapas, named Ramon de Ordoñez y Aguilar, who from his earliest youth evinced the liveliest curiosity respecting the singular monuments which surrounded him, and who devoted the entire leisure of thirty years to their investigation, and to the

collection and careful analysis of existing traditions concerning them. He concluded his inquiries in 1775, and in 1784, through his brother, perpetual vicar of the department of Chamulá, communicated an abstract of his discoveries to Don Jose de Estacheria, president of the Audiencia Real de Guatemala, who was so deeply interested that he at once sent an Italian architect named Benasconi to verify the statements of Ordoñez. He reached Palenque in 1785, and upon his return gave such an account of the ruins, that in the year following the King of Spain despatched D. Antonio del Rio to make a thorough investigation, with what result the world is acquainted. The ruins were subsequently visited by Du Paix, and lastly by Messrs. Stephens and Catherwood, whose illustrated account is by far the fullest and most exact of any of which we are in possession.

The first MS. of Ordoñez starts out with the unfortunate assumption that Palenque was not only the work of a great and very ancient people, antedating the Christian era, but that the region around it was the Ophir or land of gold and precious woods spoken of in the Bible; and subsequently resorted to by the Apocryphal Phœnician voyagers, who, according to his hypotheses, were the builders of the Palenque city, and founders of aboriginal civilization! All such assumptions are now ignored by the common consent of respectable archaeologists, our author amongst the number, who nevertheless observes that the facts presented by Ordoñez establish that Palenque "was the place of deposit of a great commerce in the time of its primitive splendor, and is still capable, from its commanding position in respect to the great rivers of Tabasco and Usumasinta, its soil, and resources, of regaining its lost importance."

The second work of Ordoñez relates to the ancient mythology of the Tzendals, and the building of the four great primitive cities of America; and, notwithstanding its startling title, possesses a real value and genuine interest. It is called "History of the Heaven and Earth, according to the System of the American Gentiles: the Theology of the Serpents, figured in ingenious hieroglyphics, symbols, emblems, and metaphors: the Universal Deluge: the General Dispersion: the true Origin of the Indians—their departure from Chaldea and emigration to the westward—their passage across the ocean, and the route by which they reached the Mexican Gulf: the first of their Kings: the Foundation and Destruction of their ancient and primeval Metropolis, recently discovered and known as the City of Palenque: the superstitious forms under which the ancient inhabitants adored the true God, whose symbols and emblems collected in their temples ultimately degenerated into abominable Idols: their Books, all of highest antiquity, some rescued from oblivion, others newly discovered, and their symbols, emblems, and metaphors interpreted in consonance with the true significance of the American idioms: by D. Ramon de Ordoñez y Aguilar, etc. etc."

The only reference which has hitherto been made to this work is contained in the volume of Dr. Pablo Felix Cabrera\* (worthless except in so far as it presents the drawings and descriptions of Del Rio), who while in Guatemala obtained extracts from the resumé presented to Estacheria. These extracts afford no correct indication of the character or scope of the work, which consisted of two volumes—the first relating specifically to the my-

thology of the Tzendals, and the second to their history. The first has been destroyed or is buried in some library; the second is in the hands of our author, who seems to regard it as of more importance than the other, the subject of which he considers as amply illustrated by the published works of Torquemada, Coguludo, and Juarros, and by the MSS. of the Padre Francisco Ximenes, entitled "*Historia de la Provincia de San Vicente de Chiapas, y de Goathemalo*," in four volumes folio. This padre, we are assured, was the first who translated the Tzendal language, and his work is reputed to contain a full history both of that nation and of the Quiches. Wherever it may exist, it is to be hoped no time will be lost in presenting it to the world. Ordoñez has embodied an outline of that portion of the work relating to the Tzendal cosmogony and theogony, which in their elements agree with great exactness with those almost universally received amongst the semi-civilized nations of America. "They adored one Almighty God, Creator of Heaven and Earth, to whom they gave the name of *Huracan*, or Heart of the Universe; with other inferior deities and powers, which appear to be only personifications of the principal attributes of the Supreme Divinity. They recognized also two principles of the nature of Good and Evil, called *Hunahpu* (Tirador de Cerbatana), and *Ucub-Caquix* (seven times the color of fire), which were constantly struggling with each other, after the manner of the Ormuzd and Ahriman of the Persians. \* \* \* There also existed amongst them certain mysteries, analogous to the initiations of the Chaldean Magi, of Eleusis, and of the great Egyptian goddess Isis."

This portion of the history, the Abbé Bourbourg assures us, is very extended, and the comments of Ordoñez "very erudite and curious, showing that he was profoundly versed in knowledge ecclesiastical and profane, and familiar with the ancient languages of Mexico and Central America, comprehending the Tzendal, Maya, Quiche, Tzozil, Aztec, etc., etc."

A copy of this work, was, it seems, sent to Madrid in 1803, to the care of Señor Gil Lemos, who was charged with its publication. "But as it wounded the susceptibilities of the Council of the Indies, they suspended it, as they had before smothered many valuable works relating to America." This copy, with the author's latest additions and corrections, it is therefore probable, still exists somewhere in the city of Madrid.

Besides the work of Ordoñez, the Abbé Bourbourg found an anonymous MS. in the library of the National College of San Gregorio, written in the ancient language of Mexico, which is complete, with the exception of the first leaf. It consists of three parts—the first relating to the Chichimecas; the second to the superstitions and customs of the ancient Mexicans; and the third to the principal revolutions of the Chichimecan empire, and those which led to the overthrow of that of the Toltecs. "An allegorical veil covers some of the characters which figure in this history, but it is so light that it is not difficult to discover the truth beneath it." It bears date in the year 1558; that is to say, about thirty-six years after the conquest.

The author of this MS. gives to understand that it is a faithful rendering of certain hieroglyphical or pictured records, referring back through a series of well ascertained dates, 955 years before the Christian era. And here it should be observed that Ordoñez assigns almost precisely the same epoch to the same event, i. e. the foundation of the Chichimecan

\* "*Teatro Critico Americano, or Solution of the Grand Historical Problems of the Population of America.*"



empire, in which Sigüenza and Boturni also concur. Up to the year 700 of our era, the relation is not by years, but periods of years; but after that, precise dates are given to all events thought worthy of being recorded, together with the names of the kings in their order, and the duration of their respective reigns. This MS., says the Abbé, "is a complete and regular history of Mexico from the beginning of the last Toltecán kingdom, and of the succeeding empire of the Chichimecas. It is one of the most precious Aztec monuments which has escaped the destroying pride of Ixcohuatl, and the fanaticism of Zumaraga."

"It may be added," continues the Abbé, "that these annals of the Mexican table land appear to have been compiled by the ancient Amoxoaques [priests and scribes] of Cuiclahuac, the city of the Archives, which was situated on an island in the lake of Chalco, and which is referred to in the history as the depository of the Mexican traditions."

Amongst the various dates of high antiquity which occur in this MS. is that of an eclipse of the sun, on the 1st of October, in the year 303, B.C. A back computation would obviously settle the question of accuracy which may be started by those who are disposed to assign the semi-civilization of America to a comparatively recent period. It also mentions an eruption of some volcano in the vicinity of Mexico, on the 24th of April, A.D. 76.

To this MS. the Abbé has given the name of "Codex Chimalpopoca," in honor of the translator, Sr. Galicia Chimalpopoca, professor of the ancient Mexican language, in the college of San Gregorio, who is the lineal descendant of the third son of Montezuma the Second.

In addition to these MSS. the Abbé Bourbourg mentions another, which he denominates the "Codex Gondra," from Señor Isidro Gondra, a zealous antiquary of Mexico, in whose library it exists. It is brief, and relates to the city of Tollan or Tullá, *Huey Tollan*, and the circumstances which attended the overthrow of the throne of its king.

Such are the new sources of information brought to light by the Abbé Bourbourg; and we trust that both works will be published at an early day. For no abstract of them, or work based on them, however able, coming through an intermediate hand, can satisfy the wants of the student, who will be contented with nothing short of the unabridged originals.

Meantime, however, the brief abstract, and the quotations by the author of these letters, will not be without their interest, nor yet without their value. They come in very opportunely to illustrate a variety of questions recently started amongst archaeologists, and are fruitful in suggestions to the student of American antiquities. Slowly, but surely, the clouds which have enveloped the ante-Columbian history of America are disappearing, and the aboriginal race is taking a clear and prominent position in the history of the world.

#### THE CHIEF JUSTICES OF ENGLAND.\*

LORD CAMPBELL, himself a Chief Justice, magnifies his office in these two substantial volumes of judicial biography, notwithstanding the risk he has taken of dwarfing its present stature into comparative insignificance by exhibiting in contrast its power and grandeur in the days of Coke, and Hale, and Holt, and

\* The Lives of the Chief Justices of England, from the Roman Conquest to the Death of Lord Mansfield. By John Lord Campbell, LL.D., F.R.S., &c. Philadelphia: Blanchard & Lea. 1851.

Mansfield. The present memoirs of the great lights of the Common Law Judiciary are, however, a natural sequence to the author's Lives of the Lord Chancellors, and the present work is intended as a companion to that.

It is not always true that professional men are the best biographers of their own profession, but it must be conceded that only a lawyer can write the lives of lawyers and judges; and Lord Campbell, though not so accurate or elegant in style as some of his contemporary writers of biography, is thoroughly imbued with that essential *esprit de corps* which is of necessity the first inspiration for such a work as this. He has gone thoroughly and zealously into the task of reproducing the early glories of Westminster Hall, and the earlier annals of English jurisprudence before Westminster Hall existed. He resuscitates and brings to light a vast many Chief Justices who but for his pious labors might have remained in the retirement of oblivion and antiquity, along with the bones of those venerable beasts of the plough who, once taken in withernam, were so difficult to replevy, and to whose interests the Chief Justices so sedulously devoted themselves, especially in those remote periods before litigation upon other matters had become common. Fortunately for Lord Campbell, and perhaps for the Chief Justices, there were no Wendells and Denios in the early centuries of the Court of King's Bench, to encumber the rolls of fame with annual instalments of their judicial learning and acumen. One or two adjudged cases in a twelvemonth filled up the measure of the duties of some of the ancient Chief Justices; others of them varied the labors of the bench by predatory excursions into territories adjacent to their judicial districts, and ravaging the country with fire and sword; while others celebrated Mass as prelates in the morning, and held Court in the afternoon, an equal distribution of their time between the spiritual and temporal laws, of which they were alike the custodians. Absolutely, if the Chief Justices of to-day were called upon by any process by which the sins of the fathers could be visited on the children, to pass judgment on the posterity of their predecessors in office, it might go hard with some of the scions of the blood judicial at the hands of the Queen's Bench. Some of the ancient judges experienced the severest penalties of the law in their own proper persons, as we read in Lord Campbell's biography of Chief Justice Tresilian, who was hanged in 1365, at Tyburn, as a traitor. He was an arch conspirator, who undertook, as Chief Justice, by the aid of his official station, to excite a mammoth conspiracy against the Parliament of his times, in which he was most signally defeated. He was impeached for high treason, and having fled from justice, was sentenced to death in his absence. The account given by Lord Campbell of the last scenes in the life of this example to all Chief Justices, is curious and interesting, and before going any further in our notice, we extract it by way of contrast with the subsequent pictures of a different coloring, more to the credit of the race of Judges, ancient and modern:

#### THE CONVICTED CHIEF JUSTICE.

"Tresilian might have avoided the execution of his sentence, had it not been for the strangest infatuation related of any human being possessing the use of reason. Instead of flying to a distance, like the Duke, the Archbishop, and the Earl, none of whom suffered,—although his features were necessarily well known, he had come to the neighborhood of Westminster Hall on the first day of the session of parliament; and even after his own

attainder had been published, trusting to his disguise, his curiosity induced him to remain to watch the fate of his associate, Sir Nicholas Brambre.

"For the benefit of the reader, the chronicler I have before quoted shall continue the story:—

"Before they could proceed with his trial, they were interrupted by unfortunate Tresilian, who being got upon the top of an apothecary's house adjoining to the palace, and descended into a gutter to look about him and observe who went into the palace, was discovered by certain of the peers, who presently sent some of the guard to apprehend him; who entering into the house where he was, and having spent long time in vain in looking for him, at length one of the guard stooped to the master of the house, and taking him by the shoulder, with his dagger drawn, said thus, 'Show us where thou hast hid Tresilian, or else resolve thy days are accomplished.' The master, trembling and ready to yield up the ghost for fear, answered, 'Yonder is the place where he lies;' and showed him a round table covered with branches of bays, under which Tresilian lay close covered. When they had found him they drew him out by the heels, wondering to see him wear his hair and beard overgrown, with old clouted shoes and patched hose, more like a miserable poor beggar than a judge. When this came to the ears of the peers, the five appellants suddenly rose up, and, going to the gate of the hall, they met the guard leading Tresilian bound, crying, as they came, 'We have him, we have him.' Tresilian, being come into the hall, was asked 'what he could say for himself why execution should not be done according to the judgment passed upon him for his treasons so often committed!' but he became as one struck dumb, he had nothing to say, and his heart was hardened to the very last, so that he would not confess himself guilty of anything. Whereupon he was without delay led to the Tower; that he might suffer the sentence passed against him: his wife and his children did with many tears accompany him to the Tower; but his wife was so overcome with grief that she fell down in a swoon as if she had been dead. Immediately Tresilian is put upon a hurdle, and drawn through the streets of the city, with a wonderful concourse of people following him. At every furlong's end he was suffered to stop, that he might rest himself, and to see if he would confess or acknowledge anything: but what he said to the friar, his confessor, is not known. When he came to the place of execution he would not climb the ladder, until such time as being soundly beaten with bats and staves he was forced to go up; and, when he was up, he said, 'So long as I do wear anything upon me, I shall not die;' wherefore the executioner stripped him, and found certain images painted like to the signs of the heavens, and the head of a devil painted, and the names of many of the devils wrote in parchment; these being taken away he was hanged up naked, and after he had hanged some time, that the spectators should be sure he was dead, they cut his throat, and because the night approached they let him hang till the next morning, and then his wife, having obtained a licence of the King, took down his body, and carried it to the Gray Friars, where it was buried."

Next in order of interest and not a great many years later in point of time, comes Chief Justice Gascoigne, who figures in Shakspeare's Second Part of King Henry IV., under his title of Lord Chief Justice, without his somewhat un-English name, and who is immortalized there for an act which was only one out of many honest, independent deeds of his judicial life—the commitment to prison of Prince Hal for striking him "about Bardolph," as Falstaff says. Lord Campbell vindicates both Shakspeare and the Chief Justice from the doubt of the authenticity of this story, which had almost made it a fable, and makes permanent history out of the tradition. He ranks it



amongst the most memorable annals of the English Bench.

#### THE CHIEF JUSTICE AND PRINCE HAL.

"There had been no precedent, in the history of this or any other European monarchy, of a Temporal Judge, with delegated authority, for an insult offered to himself, sending to gaol the son of the Sovereign, who must himself mount the throne on his father's death,—to be detained there in a solitary cell, or to associate with common malefactors. We must remember that Gascoigne held his office *during pleasure*, and that while by this act there seemed a certainty of his being dismissed, and made an object of royal vengeance, on a demise of the Crown,—there was a great danger of his incurring the immediate resentment of the reigning Sovereign, who might suppose that the divinity which ought to hedge the blood royal had been profaned. Everything conspires to enhance the self-devotion and elevation of sentiment which dictated this illustrious set of an English Judge; and the noble independence which has marked many of his successors may, in no small degree, be ascribed to it:—

"While dauntless Gascoigne, from the judgment seat,  
To justice does make princely power submit,  
Dares tame by law him who all laws could break,  
And to a hero raise a royal rake:  
While we such precedents can boast at home,  
Keep thy Fabricius and thy Cato, Rome!"

Chief Justice Gascoigne was a prototype of modern Reformers and codifiers of the Law, and distinguished himself by reducing the fees of the attorneys and subjecting them to a great many salutary restraints. This was in 1412, and it is curious to see how the process of cutting down attorneys' costs has gone on regularly from that time to the present day, until a Bill of costs has lost pretty much all its sting, and can be made out by a client almost as well as by a Chief Justice.

Sir Edward Coke figures largely, of course, in the lives of the Chief Justices, and is held up as a model to all judges and students of jurisprudence. Here is the key to his success:

#### LORD COKE'S HABITS.

"Every morning he rose at three,—in the winter season lighting his own fire. He read Bracton, Littleton, the Year Books, and the folio Abridgments of the Law, till the courts met at eight. He then went by water to Westminster, and heard cases argued till twelve, when pleas ceased for dinner. After a short repast in the Inner Temple Hall, he attended 'readings' or lectures in the afternoon, and then resumed his private studies till five, or supper time. This meal being ended, the *meets* took place, when difficult questions of law were proposed and discussed—if the weather was fine, in the garden by the river side; if it rained, in the covered walks near the Temple Church. Finally, he shut himself up in his chamber, and worked at his common-place book, in which he inserted, under the proper heads, all the legal information he had collected during the day. When nine o'clock struck he retired to bed, that he might have an equal portion of sleep before and after midnight. The Globe and other theatres were rising into repute, but he never would appear at any of them; nor would he indulge in such unprofitable reading as the poems of Lord Surrey or Spenser. When Shakspeare and Ben Jonson came into such fashion, that even 'sad apprentices of the law' occasionally assisted in masques, and wrote prologues, he most steadily eschewed all such amusements; and it is supposed that in the whole course of his life he never saw a play acted, or read a play, or was in company with a player."

Chief Justice Hale was also, it appears, a mortal enemy of plays and players; Lord Campbell says of him:—

"The theatre was the temptation he dreaded, and, believing that he could not enjoy this amuse-

ment in moderation, he began with making a vow, which he strictly kept, 'never to see a stage-play again.' Writing to his grandchildren seven-and-forty years after, he warns them against the frequenting of stage-plays, 'as they are a great consumer of time, and do so take up the mind and phantasy that they render the ordinary and necessary business of life unacceptable and nauseous; going on to describe his own case, and how he had conquered his passion for this recreation."

In one of the scenes of that drama, which history and not the dangerous players of Coke's and Hale's aversion brings before us, John Bunyan and Chief Justice Hale figure together as prisoner and judge. It is curious to read of the arraignment and trial of the tinker, Bunyan, now that he is amongst the immortals, and stands by the side of Shakspeare. We close our extracts from Lord Campbell's first volume (intending to recur to the second next week) with the narrative as he gives it:—

#### SIR MATHEW HALE AND BUNYAN.

"His demeanor in the case of John Bunyan, the author of 'The Pilgrim's Progress,' shows him paying respect both to the rules of law and to the dictates of humanity. This wonderful man—who, though bred a tinker, showed a genius little inferior to that of Dante—having been illegally convicted by the court of quarter sessions, was lying in prison under his sentence, in the gaol of Bedford. Soon after the restoration of Charles II., the young enthusiast had been arrested while he was preaching at a meeting in a private house, and refusing to enter into an engagement that he would preach no more, had been indicted as 'a person who devilishly and perniciously abstained from coming to church to hear divine service, and a common upholder of unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this realm.' At his arraignment, he said, 'Show me the place in the Epistles where the Common Prayer-Book is written, or one text of Scripture that commands me to read it, and I will use it. But yet, notwithstanding, they that have a mind to use it, they have their liberty; that is, I would not keep them from it. But, for our own parts, we can pray to God without it. Blessed be His name.' The Justices considered this tantamount to a plea of *guilty*, and without referring his case to the jury, the chairman pronounced the following judgment: 'You must be had back to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm. And if, after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special license from the King, you must stretch by the neck for it; I tell you plainly.'

"Arbitrary as the laws then were, there was no clause in any statute that would support this sentence; yet Bunyan was imprisoned under it, as he refused to give surety that he would abstain from preaching. Elizabeth, his wife, actuated by his undaunted spirit, applied to the House of Lords for his release; and, according to her relation, she was told 'they could do nothing; but that his release was committed to the Judges at the next assizes.' The Judges were Sir Matthew Hale and Mr. Justice Twisden; and a remarkable contrast appeared between the well known *meekness* of the one, and *fury* of the other. Elizabeth came before them, and, stating her husband's case, prayed for justice:—

"Judge Twisden,' says John Bunyan, 'snapt her up, and angrily told her that I was a convicted person, and could not be released unless I would promise to preach no more.' Elizabeth. 'The Lords told me that releasement was committed to you, and you give me neither releasement nor relief. My husband is unlawfully in prison, and you are bound to discharge him.' Twisden. 'He has been lawfully convicted.' Elizabeth. 'It is false,

for when they said "Do you confess the indictment?" he answered, "At the meetings where he preached, they had God's presence among them." Twisden. 'Will your husband leave preaching? if he will do so, then send for him.' Elizabeth. 'My Lord, he dares not leave off preaching as long as he can speak. But, good my Lords, consider that we have four small children, one of them blind, and that they have nothing to live upon, while their father is in prison, but the charity of Christian people. I myself *smayed* at the news when my husband was apprehended, and, being but young, and unaccustomed to such things, fell in labor; and, continuing in it for eight days, was delivered of a dead child.' Sir Matthew Hale. 'Alas, poor woman!' Twisden. 'Poverty is your cloak, for I hear your husband is better maintained by running up and down a-preaching than by following his calling.' Sir Matthew Hale. 'What is his calling?' Elizabeth. 'A tinker, please you, my Lord; and because he is a tinker, and a poor man, therefore he is despised, and cannot have justice.' Sir Matthew Hale. 'I am truly sorry we can do you no good. Sitting here, we can only act as the law gives us warrant; and we have no power to reverse the sentence, although it may be erroneous. What your husband said was taken for a confession, and he stands convicted. There is, therefore, no course for you but to apply to the King for a pardon, or to sue out a writ of error; and the indictment or subsequent proceedings being shown to be contrary to law, the sentence shall be reversed, and your husband shall be set at liberty. I am truly sorry for your pitiable case. I wish I could serve you, but I fear I can do you no good.'

"Bunyan as yet was not distinguished from the great crowd of enthusiasts who were then desirous of rivalling the heroes of Fox's Martyrology,—their favorite manual. Hale, making inquiries about him, was told that he was 'a hot-spirited fellow,' and actually found that there would be no use in supplying the means of prosecuting a writ of error, as, if set at liberty, he would soon get into worse durance, for at Bedford he was very kindly treated by a humane gaoler, and his family were cared for by the Puritans of the town and neighborhood. When the Judges were trumpeted out of Bedford, leaving the tinker still in prison, he was very wroth; and Elizabeth burst into tears, saying, 'Not so much because they are so hard-hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord.'

"Little do we know what is for our permanent good. Had Bunyan then been discharged and allowed to enjoy liberty, he no doubt would have returned to his trade, filling up his intervals of leisure with field-preaching; his name would not have survived his own generation, and he could have done little for the religious improvement of mankind. The prison-doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul; and, inspired by Him who touched Elijah's hallowed lips with fire, he composed the noblest of allegories, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and which has done more to awaken piety, and to enforce the precepts of Christian morality, than all the sermons that have been published by all the prelates of the Anglican Church."

#### YEAST: A PROBLEM.\*

It is to the success of Alton Locke that we probably owe the resuscitation of Yeast from the numbers of Fraser's Magazine, in which it appeared previous to the publication of the former work.

It is a stranger book even than Alton Locke, with less story and more speculation. The characters are all, with one or two exceptions, theorists, intent on working out the

\* Yeast: a Problem. Reprinted with Corrections and Additions, from Fraser's Magazine. Harpers.



problem of duty in life each in their own way. We have specimens of most of the classes of earnest thinkers in England. Lord Vieuxbois, the enthusiastic founder of schools and chapels and model cottages, on revived mediæval principles—Lord Minchamstead, the son of a wealthy cotton spinner, who is an equally enthusiastic landlord, but whose hobby is the practical, who systematizes his rents, drains his waste lands, experiments agriculturally, is on the alert for new breeds and new ploughs, worries his tenantry with improvements, and horrifies the lords and ladies at his baronial dinner-table by the announcement that he bought his broad acres as a speculation as well as a residence, and means to make them "pay." A third squire is of the "fine old English gentleman" class, fox-hunting by day and merry over his old Port by night—kind and generous when not thwarted, but swearing like a trooper at all innovations on the "high and dry" notions of church and state. Old gentlemen of this class always (in novels and on the stage) have pretty daughters, and our "come-outer" author even is not proof against this precedent.

Argemone and Honoria (how did bluff old Squire Lavington happen to give his children such romantic names—it could not be for the reason Vicar Primrose gives for a like proceeding, for we cannot imagine the prim Mrs. Lavington taking to novels at any period) are the heroines of the book. They are both admirable portraiture of womankind with the opposite characters, the author truly remarks, usually found in sisters. Both are bent on doing good; but Argemone must theorize upon it on a grand scale, practise asceticism in place of self-denial, be perplexed over the mass of evil and sorrow in the world and the hopelessness of any single effort causing perceptible influence in its diminution, while Honoria is of the active sunny temperament, runs about to the cottages of the sick poor, and does good without troubling theories.

In contradistinction to the high-sounding names of the heroines, the hero is plain "Mr. Smith." He is a young man of fortune, who has been a "fast man" through his college course, but has too good a heart and head to give himself over to fox-hunting and mere animal and intellectual enjoyment without qualms of conscience. He, too, desires to do his duty, but is sadly puzzled in his search. It is a common case; perhaps the author took the name of Smith as a comprehensive indication of humanity, as the algebraic  $x$  of the respectable gig-keeping generation. The doubts and fears, the vague longings and strivings, the spirit-warrings of the strong man are the main topic of the book—matterful enough.

The author's quaint title, *Yeast*, is an appropriate one. It seems, indeed, frothy and unsubstantial as yeast; but let the reader remember that these speculations, though they may appear in themselves airy nothings, foam and not substance, must be kneaded in with the heavy realities of our daily life as with the heavy dough of the baker's trough, if we would not have both alike heavy, tasteless, undigestible, and profitless. We have touched on but few of the characters of the book. One, Tregarva, the game-keeper, whom we have not yet mentioned, is admirably, though somewhat vaguely portrayed. He is the Strong Man of the book—who has solved at least for himself, the "problem;" has separated the gold from the dross in the hot furnace of self-examination by the insoluble crucible of the word of God. A trio of par-

sons might also be cited as admirably contrasted and developed characters.

The book must not be regarded as one of speculation. It is practical as well, has strong narrative interest and many scenes of wild dramatic power. It abounds, like *Alton Locke*, in terrible pictures of the understratum of English life; but its pictures are drawn more from the rural districts than the city suburbs. The passages we have marked for extract will, we think, fully warrant the praise we have given:—

#### A YOUNG LADY'S MANIAS.

"But what was Argemone doing all this time? Argemone was busy in her boudoir (too often a true boudoir to her) among books and statuettes, and dried flowers, fancying herself, and not unfairly, very intellectual. She had four new manias every year: her last winter's one had been that bottle-and-squirt mania, mis-called chemistry; her spring madness was for the Greek drama. She had devoured Schlegel's lectures, and thought them divine; and now she was hard at work on Sophocles, with a little help from translations, and thought she understood him every word. Then she was somewhat High-Church in her notions, and used to go up every Wednesday and Friday to the chapel in the hills, where Lancelot had met her, for an hour's mystic devotion, set off by a little graceful asceticism."

#### PORTRAIT OF A GAME-KEEPER.

"Old Harry Verney, the other keeper, was a character in his way, and a very bad character, too, though he was a patriarch among all the gamekeepers of the vale. He was a short, wiry, bandy-legged, ferret-visaged old man, with grizzled hair, and a wizened face tanned brown and purple by constant exposure. Between rheumatism and constant handling the rod and gun, his fingers were crooked like a hawk's claws. He kept his left eye always shut, apparently to save trouble in shooting; and squinted, and sniffed, and peered, with a stooping back and protruded chin, as if he were perpetually on the watch for fish, flesh, and fowl, vermin and Christian. The friendship between himself and the Scotch terrier at his heels would have been easily explained by Lessing, for in the transmigration of souls the spirit of Harry Verney had evidently once animated a dog of that breed. He was dressed in a huge thick fustian jacket, scratched, stained, and patched, with bulging, greasy pockets; a cast of flies round a battered hat, riddled with shot-holes, a dog-whistle at his button-hole, and an old gun cut short over his arm, bespoke his business."

#### HOW THE RIVER RAN.

"He tried to think, but the river would not let him. It thundered and spouted out behind him from the hatches, and leapt madly past him, and caught his eyes in spite of him, and swept them away down its dancing waves, and then let them go again only to sweep them down again and again, till his brain felt a delicious dizziness from the everlasting rush and the everlasting roar. And then below, how it spread, and writhed, and whirled, into transparent fans, hissing and twining snakes, polished glass-wreaths, huge crystal bells, which boiled up from the bottom, and dived again beneath long threads of creamy foam, and swung round posts and roots, and rushed blackening under dark weed-fringed boughs, and gnawed at the marly banks, and shook the ever-restless bulrushes, till it was swept away and down over the white pebbles and olive weeds, in one broad rippling sheet of molten silver, towards the distant sea. Downward it floated ever, and bore his thoughts floating on its oily stream; and the great trout, with their yellow sides and peacock backs, lunged among the eddies, and the silver grayling dimpled and wandered upon the shallows, and the may-flies flickered and rustled round him like water fairies, with their green gauzy wings; the coot clanked musically among the reeds; the frogs hummed their ceaseless vesper-monotone; the

king-fisher darted from his hole in the bank like a blue spark of electric light; the swallows' bills snapped as they twined and hawked above the pool; the swifts' wings whirled like musket-balls, as they rushed screaming past his head; and ever the river floated by, bearing his eyes away down the current, till its wild eddies began to glow with crimson beneath the setting sun. The complex harmony of sights and sounds slid softly over his soul, and he sank away into a still day-dream, too passive for imagination, too deep for meditation, and

Beauty born of murmuring sound,  
Did pass into his face.

Blame him not. There are more things in a man's heart than ever get in through his thoughts."

#### LOVE TO ONE, LOVE TO ALL.

"But, somehow, in the light of his new love for Argemone, the whole human race seemed glorified, brought nearer, endeared to him. So it must be. He had spoken of a law wider than he thought in his fancy, that the angels might learn love for all by love for an individual. Do we not all learn love so? Is it not the first touch of the mother's bosom which awakens in the infant's heart that spark of affection which is hereafter to spread itself out towards every human being, and to lose none of its devotion for its first object, as it expands itself to innumerable new ones? Is it not by love, too,—by looking into loving human eyes, by feeling the care of loving hands,—that the infant first learns that there exist other beings beside itself!—that everybody it sees expresses a heart and will like its own? Be sure of it. Be sure that to have found the key to one heart is to have found the key to all; that truly to love is truly to know; and truly to love one, is the first step towards truly loving all who bear the same flesh and blood with the beloved. Like children, we must dress up even our unseen future in stage properties borrowed from the tried and palpable present, ere we can look at it without horror. We fear and hate the utterly unknown, and it only. Even pain we hate only when we cannot know it; when we can only feel it, without explaining it, and making it harmonize with our notions of our own deserts and destiny. And as for human beings, there surely stands true, wherever else it may not, that all knowledge is love, and all love knowledge; that even with the meanest, we cannot gain a glimpse into their inward trials and struggles, without an increase of sympathy and affection."

#### A WORD-PICTURE.

"One day his fancy attempted a bolder flight. He brought a large pen-and-ink drawing, and laying it silently on the table before her, fixed his eyes intensely on her face. The sketch was labelled, the 'Triumph of Woman.' In the foreground, to the right and left, were scattered groups of men, in the dresses and insignia of every period and occupation. The distance showed, in a few bold outlines, a dreary desert, broken by alpine ridges, and furrowed here and there by a wandering water-course. Long shadows pointed to the half-risen sun, whose disk was climbing above the waste horizon. And in front of the sun, down the path of the morning beams, came Woman, clothed only in the armor of her own loveliness. Her bearing was stately and yet modest; in her face pensive tenderness seemed wedded with earnest joy. In her right hand lay a cross, the emblem of self-sacrifice. Her path across the desert was marked by the flowers which sprang up beneath her steps; the wild gazelle stepped forward trustingly to lick her hand; a single wandering butterfly fluttered round her head. As the group, one by one, caught sight of her, a human tenderness and intelligence seemed to light up every face. The scholar dropped his book, the miser his gold, the savage his weapons; even in the visage of the half-stumbling sot some nobler recollection seemed wistfully to struggle into life. The artist caught up his pencil, the poet his lyre, with eyes that beamed forth sudden inspiration. The sage, whose broad brow rose above the group like some tor-



rent-furrowed Alp, seathed with all the temptations and all the sorrows of his race, watched with a thoughtful smile that preacher more mighty than himself. A youth, decked out in the most fantastic fopperies of the middle age, stood with clasped hands and brimming eyes, as remorse and pleasure struggled in his face; and as he looked, the force sensual features seemed to melt, and his flesh came again to him like the flesh of a little child. The slave forgot his fetters; little children clapped their hands; and the toil-worn, stunted, savage woman sprang forward to kneel at her feet, and see herself transfigured in that new and divine ideal of her sex."

#### THE WORLD FERMENTING.

"Next; I shall be blamed for having left untold the fate of those characters who have acted throughout as Lancelot's satellites. But indeed their only purpose consisted in their influence on his development, and that of Tregarva; I do not see that we have any need to follow them further. The reader can surely conjecture their history for himself. . . . He may be pretty certain that they have gone the way of the world. . . . abierunt ad plures. . . . for this life or for the next. They have done—very much what he or I might have done in their place—nothing. Nature brings very few of her children to perfection, in these days or any other. . . . And for Grace, which does bring its children to perfection, the quantity and quality of the perfection must depend on the quantity and quality of the grace, and that again, to an awful extent—The Giver only knows to how great an extent—on the will of the recipients, and therefore in exact proportion to their lowness in the human scale, on the circumstances which environ them. So my characters are now—very much what the reader might expect them to be. I confess them to be unsatisfactory; so are most things: but how can I solve problems which fact has not yet solved for me? How am I to extricate my antitypal characters, when their living types have not yet extricated themselves? When the age moves on, my story shall move on with it. Let it be enough that my puppets have retreated in good order, and that I am willing to give to those readers who have conceived something of human interest for them, the latest accounts of their doings."

"With the exception, that is, of Mellot and Sabina. Them I confess to be an utterly mysterious, fragmentary little couple. Why not? Do you not meet with twenty such in the course of your life? Charming people, who for aught you know may be opera folk from Paris, or emissaries from the Czar, or disguised Jesuits, or disguised Angels. . . . who evidently 'have a history,' and a strange one, which you never expect or attempt to fathom; who interest you intensely for a while, and then are whirled away again in the world-waltz, and lost in the crowd for ever? Why should you wish my story to be more complete than theirs is, or less romantic than theirs may be? There are more things in London, as well as in heaven and earth, than are dreamt of in our philosophy. If you but knew the secret history of that dull gentleman opposite whom you sat at dinner yesterday!—the real thoughts of that chattering girl whom you took down!—Omnia exeunt in mysterium; I say again. Every human being is a romance, a miracle to himself; and will appear as one to all the world in That Day."

#### DR. HITCHCOCK'S GEOLOGY.\*

THE acknowledged facts of Geology are at variance with some of the facts of Scripture as generally understood and almost universally taught. It cannot be denied that most theologians are holding forth as truths what are known by men of science to be errors. For example, we are told by divines that the earth is but six thousand years old; that death,

which is the common end of all life, dates from and was in consequence of the sin of Adam; and that the deluge of Noah was universal. Geology denies all this, and all geologists unite in the denial.

There are divines, however, though unfortunately the combination is rare, who are philosophers as well as theologians. Such, believing that Science is of God, as is the Bible, strive to make manifest that harmony between them which must exist in all God's works. The question among theologians who are informed with a knowledge of natural science,—who understand and believe geology, is, whether that interpretation of Scripture which conflicts with what they know to be scientific truths, can be the right interpretation. To settle this question, they proceed accordingly, with the aid of geology, a new element of analysis, to investigate the Bible. The result has been a new interpretation, which conforms with the facts of science. This new interpretation has been accepted by those who are men of science as well as theologians. It is ingeniously sustained in Professor Hitchcock's book. The three points already adverted to, the age of the world, the origin of death, and the universality of the deluge, are treated of at length. The old interpretation is abandoned, and the facts of geology being granted, an ingenious exegesis of the Bible is made which reconciles Scripture to science. We will not attempt to give any portion of Prof. Hitchcock's argument, but refer our readers to his book, where the argument will be found in its continuity, clearly stated.

#### NOTES AND QUERIES.

THE London publication of this title keeps up its weekly issues with spirit, acquiring flavor with age, and, as is becoming, a more pertinent familiarity with the old heads with whom it has to deal. The mouldy cheese of antiquarian knowledge, the deeper it is penetrated, the fuller of spicy odors it becomes. It is your antiquarian who is your true querist. No intellectually famished Yankee backwoodsman, thirsty for news and ravenous of gossip, can compare with his cultivated style of interrogatory.—He has grubbed and wormed and toiled and asked questions of the past, of old libraries and book-stalls, and manuscripts, and peering brother fact seekers, till his frame has become bowed and bent, and he is the living impersonation in himself of a note of interrogation.

It is one of the expected fruits of this age of development, concerning which it has been said that every man is destined yet to print his own newspaper, that the antiquarian should have a periodical. Cuckoo-like, this quaint echo of the past laid its eggs here and there, affecting much the sunny old garden wall of the *Gentleman's Magazine* (for the last century or so); but a magazine of its own, all notes and queries, was an idea reserved for 1850. Judging from the inscription on the title page we should say the paternity of this thought is due to our, and everybody's, respected friend Captain Cuttle. It is his flag which is raised, with the motto of sound historic conquest—

"WHEN FOUND, MAKE A NOTE OF."

Which, inscribed over the doors of our numerous historical societies, might have a pleasant effect, as it would seem to imply a glancing allusion to the various Professors of Facts as well as to the Facts themselves. After all, what is man, the best apparelled and concealed of men,

but a fact himself, a stupendous fact, a curious, crusty, moth-eaten fact?

Fact hunting, even allowing its propensity to the curious and the scandalous,—is not the worst species of hunting. Its microscopic search is infinitely more creditable than Captain Rounleyn Gordon Cumming's Brobdignagian slaughter, for it does not contrast the littleness of man with the grandeur of the brute. It is simply a harmless gratification of a dangerous instinct, that of unbridled curiosity and love of scandal. When we consider what these crusts and cheese-parings of learning are a substitute for, we may respect them,—at least negatively. It is either the solid virtue of renewing the fame of good men and good deeds of other days, which these dust-shakers are sent upon; or, it is aspersion faded, exhausted, withered, harmless to the buried family honor of a thousand years ago. How profitable an exchange for the propensity which would set lawyers by the ears, infuriate maddened editors, or, invading the charms of rural quiet, disturb the sacred peace of a vast village neighbourhood. They are not the wives or the daughters of the living who are calumniated; but, at worst, or best, it is but "scandal about Queen Elizabeth."

Give a dog a bad name, and ten chances to one he will deserve it: throw out a contemptuous hint to an antiquary, and he will snap it up. When Sneer, in the play of the Critic, insinuated his fears of Puff's wretched tragedy, lest the honor of good Queen Bess should be compromised, he little thought he was perpetuating the abuse. He was parcelling and labelling a particular alcove of musty defamation, to be kept open for the amusement of gossipers in this serial Notes and Queries; and apparently for ever. Scandal about Queen Elizabeth is a standing head in this publication. Let us see how they are acting out Sneer's caveat.

In No. 54 the entry first appears. "P. T." fishes out of Burton's Parliamentary Diary a note to the effect that "Osborne—see his works (1673) p. 442—says, 'Queen Elizabeth had a son, bred in the State of Venice, and a daughter, I know not where or when, with other strange tales that went on her,' which Burton declines to insert, and thinks fitter for a romance than to mingle 'with so much truth and integrity,' as he professes. 'P. T.' does not consider the ghost laid; and why, we may ask, did Burton, Professor of Truth and Integrity, say anything about it?—and inquiry is set on foot to know 'whether the rumor is anywhere else alluded to, and if so, upon what foundation? Here the matter slumbers for some two months, doubtless diligently employed in hunting indexes and appendices. On January 4, "Cudyn Gwyn" gives the business a shove by relieving Burton somewhat in correcting the quotation from him; but to make amends for this deaf nut of scandal, brings up from the Add. MSS. 5524, "an apparently modern note, stated to be in the handwriting of Mr. Ives," the writer of which, whoever he may be, has "heard it confidently asserted that Queen Elizabeth was with child by the Earl of Essex, and that she was delivered of a child at Kenilworth Castle, which died soon after its birth, was interred at Kenilworth, and had a stone put over it, inscribed 'Silentium.'" Cudyn refers this scandal to the Jesuits. A very "weak invention of the enemy," the inscription *Silentium* being so evidently proper a way to secure its own recommendation. We next hear from "Spes," who gives us a little death-bed anecdote from an intercepted letter, ascribed to

\* Religion of Geology and its connected Sciences. By Edward Hitchcock, D.D., LL.D. Boston: Phillips, Sampson & Co.



a Popish priest, and preserved among the Venetian correspondence in the State Paper office. It gives such a description of Her Majesty's person as Paul Delaroche has embodied in the cruel picture of the Dying Hours of Queen Elizabeth, hung up in the Paris Gallery of the Luxembourg, with a supplement, however, which adds a fresh gleam of horror to the fearful scene in a burst of reckless levity. The Queen "delighted to hear some of the 100 Merry Tales, and such like, and to such is very attentive." The scandal, a fresh one to the public, is thus out, but "Spes"—pleasant, hopeful man, pops it immediately into the black bag of the Jesuits. "May we not," he inquires in parting, "clap this story of Her Majesty's predilection for the hundred merry tales among the black relations of the Jesuits?"

On March 8, "J. B." starts up some new game. "It is a tradition in a family with which I am connected," he says, "that Queen Elizabeth had a son, who was sent over to Ireland, and placed under the care of the Earl of Ormonde. The earl, it will be remembered, was distantly related to the Queen, her great-grandmother being the daughter of Thomas, the eighth earl. Papers are said to exist in the family which prove the above statement." This wakes up the Marquis of Ormonde, who, dating at Hampton Court, March 17, 1851, and "having been informed [from which we Americans may infer that it is *infra dig.* for the English nobility to come into direct contact, at first hand, with periodicals] that certain statements, little complimentary to the reputation of Queen Elizabeth, and equally discredit to the name of his ancestor, Thomas, Earl of Ormonde, have appeared in 'Notes and Queries,' wherein it is stated 'that the Ormonde family possess documents which afford proof of this, begs to assure the editor of the journal in question, that the Ormonde collection of papers, &c., contains nothing that bears the slightest reference to the very calumnious attack on the character of the good Queen Bess.'" The editor of the Notes seeks to relieve his correspondent of this upset from a nobleman, by referring his lordship to the number with the statement, from which it will appear that he was "not correctly informed," &c., and that the family was "J. B." "connection," and not the Marquis of Ormonde's. That is all very well, but unfortunately "J. B." did not say so, grammatically speaking. "Q. G." calls on "J. B." to produce his papers, "as it is a question of scandal against a female, and that female a great sovereign," &c. At the last dates Queen Mary of Scotland is brought in, which makes a much prettier affair of it, through her letter reprinted in Lord Campbell's Lives of the Chancellors, Art. Hatton. "C's" grandmother, by the way, a Devereux, used to repeat a tradition of a son of Queen Elizabeth's having been sent to Ireland. Here we rest for the present. What the future industry of "Old Grub" may unearth we cannot conjecture, but we have faith in his learned and charitable explorations.

There is other stuff in our Notes and Queries. The religious world has its curiosity as well as the profane, and you may read much here of old reformers, bishops and sermons, and the "breeches" Bible.

Shakspearian annotation has of course its head as well stuffed in its compartments as Mr. Fowler's parcelled and scribbled phrenological model skull. The living author who appears to afford most food for elucidation, is Alfred Tennyson. His poems, grammatically, and for learned allusion, are a standing dish.

Mr. Dickens does not seem to have got into

this company yet, but they have lately had a visit from Mr. Douglas Jerrold, who dropped a bit of information touching the famous mot of Prince Metternich, "*après moi, le déluge.*" It is not original with his Austrian terrorism, for Madame de Pompadour (on the authority of an essay prefixed to the Memoirs of Madame de Hausset, the femme de chambre of that lady, in Barriere's *Bibliothèque des Mémoires*.) used to go about saying to all marvels of the future, in the intoxication of her prosperity, "*après nous, le déluge!*"

#### STEPHENS'S "COMIC HISTORY."\*

This work is one of the evidences of the advancing condition of art in the United States: of marked merit, as it is, in every department—type, paper, printing, and in illustration especially very far beyond any previous undertaking of the kind. Mr. Stephens is a genuine humorist: and in his different subjects proves himself a keen observer of life, while the fidelity of portraiture in the public characters he has chosen, shows that he has equal skill in that direction. The present number, the fourth of the series—contains the Florence Humming Bird; the Mackerel, a beautifully drawn and colored print, with the cool feeling of a fish-in-water, on looking at it; one of the Rats, drawn to the very life; the Cuttle-Fish, in which Manager Burton is presented, beyond mistake of identification; and the Gold-Fish. There is a wonderful deal of curious learning in the letter-press, with sly hits, dealt in artistic style, which (with the occasional initials, W. A. S.) prompt us to believe, that besides other efficient aid, some near kinsman of the illustrator is one of the conspirators in this "riotous" publication.

*The Parthenon, containing Original Characteristic Papers by Living American Authors,* illustrated by Darley, Billings, Wallen, Wade, Crowe, Kirk, and others. Loomis, Griswold & Co.—The design of this work, an elegantly printed quarto, to be completed in twelve numbers, is to present, in one volume, original productions, in prose and verse, of the best known American writers of the day—to be illustrated by some two hundred engravings from original designs of American artists. The undertaking is a liberal one, and is creditably carried out in the first number. The opening paper, capably illustrated by Darley, is from the pen of Cooper,—a Legend of the Seneca Lake. A well told story, picturesque and romantic; turned, however, by the author to his favorite satiric use of fiction in a character of the demagogue of the day. A little poem by Mrs. Sigourney, Life in the Embrace of Death, is vigorously illustrated. Mr. Doganne furnishes a capital ballad, Miss Gould several of her characteristic poems, and there are two spirited contributions by Wallace—all admirably illustrated. The plan is unique and the work promises to be a substantial compliment to American authors.

*The London Art-Journal* for June (Virtus, 26 John street) continues the illustrated description of the Exhibition. The engravings are the most finely executed of those issued on this fruitful text. Every species of fine art manufacture is prodigally displayed. The "Vernon Gallery" illustrations are a portrait by Wyatt, and a fruit and game piece by Lance. Wright's English Mediæval Domestic illustrations are continued. Of the papers of "The Great Masters of Art," there is an exquisitely rendered series of illustrations of Claude Lorraine. The Art-Journal has an eye to American matter, which we trust is to bear an increasing proportion of its pages.

*Minor Surgery.* By Henry H. Smith, M.D. Philadelphia: Barrington & Haswell.—The third

\* The Comic Natural History of the Human Race. Designed and illustrated by Henry L. Stephens. No. 4 Philadelphia: S. Robinson.

edition of a book to teach Medical pupils how to dress wounds, to bandage, to set fractures, to bleed, to draw teeth, and perform the other lesser duties of a surgeon. The explanations are formally stated with clearness, and their intelligibility helped by diagrams and pictures.

*Fresh Gleanings; or, a New Sheaf from the Old Fields of Continental Europe.* By Ik Marvel. Charles Scribner. A new edition of a work issued a few years since from the press of the Harpers. It is in the same vein with the writer's *Reveries of a Bachelor*; neat, agreeable, and gentlemanly—with pleasant traits of description here and there from the less visited regions of European travel.

*Letters to My Pupils: with Narrative and Biographical Sketches.* By Mrs. L. H. Sigourney. Carter & Brothers.—A selection from a large collection of written replies to the compositions of classes of students, addressed to the writer in the epistolary form. They embrace sketches of character and brief moral essays. There are some pleasing personal memorials in the chapter headed "My Schools."

*Cosmos.* Vol. 3. Translated from the German, by E. C. Otté. Bangs, Brother & Co. Bohn's London Edition.—This concluding volume of Humboldt's comprehensive work is occupied with a brilliant historical review of the attempts, by the ancients and others, to embrace within a single view the various Phenomena of the Universe. The conclusion leaves to other discoverers the unexhausted world of fact, so faithfully explored by the author himself. The greater part of this portion of the work, however, is specially devoted to the results of astronomical study, in which ancient and modern learning are passed rapidly in review. This volume has also appeared in a reprint from the press of the Harpers, uniform with their previous issue of the series.

*A School Dictionary of the Latin Language.* By Dr. J. H. Kaltschmidt. Part II.—English-Latin. Phila.: Blanchard & Lea.—The complement of a volume previously issued in this convenient "Classical Series" of Schmitz and Zumpt. To the school authors already issued, are to be added Horace, Ovid, &c.; with several new elementary, grammatical, and reading books.

Parts 10, 11, and 12 of Tallis, Willoughby & Co.'s complete edition of Shakspeare, edited by Halliwell, includes *Love's Labor Lost*, *A Midsummer Night's Dream*, *The Merchant of Venice*. This is an original edition. The notes, brief and pertinent, are stored with the latest antiquarian research, while the designs by Warren are tastefully conceived, and suggestive. It is, besides, a very neat library edition. The same publishers also issue weekly, *Johannot's Illustrated Don Quixote*, a pleasant household visitor with its bounteous illustrations, of which there cannot well be too many. Forty-one is the last number issued. We have also from 46 Vesey street, new parts to 36 of *Horne's Illustrated Napoleon*, with parts 16 and 17 of *Fleetwood's Life of Christ*.

John Tallis & Co., 40 John street, have issued the *Dramatic Magazine*, No. 6, with portraits of Vandenhoff and his daughter, a full narrative of the Macready retirement, with the current review of theatrical novelties. Also parts 27, 28 of "Mrs. Ellis's Morning Call," and several new numbers of the "Natural History for Youth."

A. HART has published two new volumes of his copyright series of Scientific Manuals—*The American Cotton Spinner*, a practical treatise on this manufacture, with specific calculations, &c. of machinery, compiled from the papers of the late Robert H. Baird, with recent additions; and *The Moulder's and Founder's Pocket Guide*, a comprehensive treatise for practical use from the experienced hand of Fred. Overman, author of "The Manufacture of Iron," &c. It is clearly and fully illustrated. The series of works issued by this Philadelphia house is a pleasing indication of the growth of scientific culture in the manufacturing interest.



Edward H. Fletcher has just issued an edition of Dr. Alexander Carson's energetic religious treatise, the *History of Providence as Unfolded in the Book of Esther*, with his *Vindication of the Truth of the Gospel from the Doctrine of the Atonement*, in a Letter to Richard Carlile.

#### SEMBLANCES.

PACING amid the city's crowded places  
I love, at times, to note  
How vary still the hundred thousand faces  
That wave-like by me float.

And of these human ones, the inner being,  
Emotion, fancy, thought,  
In no two natures of complete agreeing,  
As subtly wide are wrought.

The impulses to all our spirits thronging  
Are evermore one kind;  
But the responses to their touch belonging  
Do turn with every mind.

Oh! if this truth were clearly present shining  
Within our timely sphere,  
It were a spell for cheering and resigning  
'Mid much unriddled here.

J. A. M.

[We have had a great many compositions on the text of the "Union," from the North; we are pleased to find a Southern Muse employed on the topic in the patriotic, philosophical verses which follow. They appear in the Greenville (S. C.) *Southern Patriot*, and are, we understand, from the pen of Dr. FRANCIS LEEBER.]

#### THE UNION.

An Ode, at the beginning of the year 1850.

HOLD, stay thy hand, stern History!  
Not yet! It cannot, dare not be!  
Is even ours a shorter lease  
Than that of brief and brilliant Greece?  
Than that of sturdy Netherland?  
Arrest for once thy heavy hand!

Must it be torn, that noble plan  
Which sketched our big futurity  
With sweeping lines as bold and free,  
As sketching boldness never ran?  
Did, then, those architects we all revere,  
Divinely wise, no lasting mansion rear,  
And must to ruins be the temple smitten,  
On whose high front, in brazen type, is written;

FOEDUS PERPETUUM  
SACROSANCTISSIMUM!

Implore not History;  
For, history is but the deeds of man  
Or ways of God,  
Assigning work for eras or a span.  
He prospers justice, smites iniquity;  
Thus windeth up each turmoiled century.

God's messengers have trod  
To dust the many wayward nations,  
Ferv'rous for freedom, but unblest with patience;  
Peoples that wanted with forbidden things,  
And by their feuds enfolded the living springs  
Of acts which to the latest lustre charm—  
Of conquests void of hatred and of harm.

Oh, citizens and priests of liberty!  
Ye missionaries of humanity,  
Ye, made for one united weal,  
Ought ye contempt instead of love to deal?

God called you, but no call of God  
Was ever made without his threat'ning rod,  
God called you as he never called before  
A tribe to high and rich inheritance;  
But with the fuller blessings, as they pour,  
Are greater toils divulged by Providence.

Tear where you ought to bind still faster,  
And leave thy wrecks upon an angry sea—  
Call Union, God-commanded, a disaster;  
Sport, trifle with thy sacred destiny;  
Pour pitch on passion; haste the fall—  
The welcome sunrise for the small—  
And thou must sink so deep, so low—  
Deeper than grovels any foe

† Here followed an admonitory passage both to the North and South, which is now omitted.

Of truest rights and fairest hope;  
Thou, marked in full success to lead,  
And fresh with ills of old to cope,  
Must sink, and sink with sinful speed  
To add another's add'ning sick'ning name  
To that long list of peoples sunk in shame,  
And there to stand apart, for men unique,  
Who, much too well, chased in a godless freak  
For ills that hunted other nations down—  
The very sun would on such country frown!

Deprive me rather of my fleshly sight,  
Than that I always see that fearful blight  
Which now my haunted mind beholds!  
Death, shroud me rather in thy folds,  
Than that in verity I see and hear  
What now I view and list in anguished fear.  
For, beckoning spectres pass in dire array,  
As if we, too, must glide their downward way.  
Avert these gory, threat'ning sights from me—  
Wan, cumbered, ailing Germany,  
Followed by bruised, lamented Italy.  
And hosts of neighbors, 'neath disunion's curse,  
Who stagger, fall, and rise to stagger worse;  
Then, mangled Poland, wept in every clime,  
And glorious Rome decked with stupendous crime.

Then reeling, suicidal Israel,  
And self-slain noble Greece which basely fell.  
They moan, they bleed, they slew, they died,  
They madly parted what the Lord had tied.  
Oh, must we follow, must we follow, too,  
And swell that record of most direful woe!  
God, give Thy peace and harmony  
Once more to us, a trusting band;  
God, let us look on Thee, on Thee,  
On this our whole and trembling land.

All say that they in prayer bend—  
Give Thou to each a mind to act  
Up to his prayer's truth and end,  
And save our great and holy pact.

FIDES.

#### PERSONAL CHARACTER OF JOHN CALVIN.

In the May number of the *International Magazine* we observed a brief but highly appreciative notice of the recent English translation of Dr. Henry's "Life and Times of Calvin." The book is of such a character that it deserves mention among works of a general literary interest. Although sufficiently indulgent to his principal characters, Dr. Henry is plainly above the level of narrow sectarian prejudices, and conscientiously aims to present the true historical value of Calvin's life, rather than to glorify the man. It is evident, in such a view of the case, how many questions, which it is even now important to solve, might come under discussion. But none of these points has greater interest to us than that concerning the private and social character of Calvin, and the life of his feelings. And the more so, because Dr. Henry has presented some views on this subject much at variance with commonly received opinions. But the June No. of the *International* has an article from "*Eliza Cook's Journal*," in which all this new testimony and these new conclusions of the biographer are quite overlooked and ignored. The passage to which we allude is contained in the article, "Great Men's Wives," and may be found on page 414. It is mainly as follows:—

"The great Genevese reformer, CALVIN, proceeded in his search for a wife in a matter-of-fact way. He wrote to his friends, describing to them what sort of an article he wanted, and they looked up a proper person for him. . . . At last a widow with a considerable family of children, Odelette de Bures, the relict of a Strasburg Anabaptist whom he had converted, was discovered, suited to his notions, and he married her. Nothing is said about their wedded life, and therefore we may presume it went on in the quiet jog-trot

way. At her death he did not shed a tear, and he spoke of the event *only as an ordinary spectator would have done.*"

Such a charge fastened upon a man is terrible opprobrium. He would be worthy to be named a brute or a heathen. And this, we surmise, is about the measure of grace which popular opinion grants to the social life of the stern reformer. We regret that the *International* should be a party to the maintenance of this opinion; especially after it has pointed out with applause the new and better source of information upon all points connected with the life of the Reformer, wherein, too, this popular sentiment is shown to be almost entirely without foundation, and wherein many tender and graceful traits of character are proved to have been possessed, and abundantly manifested by Calvin. But to this of his wife's death. Upon the faith of Dr. Henry's presentation of certain of the Reformer's letters, we declare that what Mistress Eliza Cook has written and the *International* has copied, is utterly false and libellous. The proof is at hand. Upon page 266 of the volume before us, it is written:—

"The following is a letter to Virel, dated April 7, 1549 (about the time of her death): 'Although my wife's death has pressed hard upon me, I seek as much as possible to conquer my sorrow, and my friends contend with each other to afford me consolation; but in truth, neither their nor my efforts can accomplish what we wish. . . . You know the tenderness, or far rather ought I to say the weakness of my heart; and you are well aware, therefore, that if I had not exercised the whole force of my spirit to soften my agony, I could not have borne it. And, indeed, the cause of my distress is not a trifling one. I am separated from the best of companions . . . she was a true help to me in her life in the duties of my office.'"

Again, page 267:

"On the 11th of April, from Geneva to Farel:—'You have no doubt heard already of the death of my wife. I do what I can, *not to sink altogether* under the weight of this misfortune. My friends leave nothing undone to lighten in some degree the sorrow of my soul.'"

Again, on p. 268 Dr. Henry says:—

"Even after seven years he still expressed the same grief. Thus we read in a consolatory letter, written in 1556, and addressed to Richard de Valleville, Minister of the French Congregation at Frankfurt:—'I know well enough from my own feelings, when I think of the affliction which I suffered seven years ago, *how acute and burning* the wound must be which the death of your excellent wife has inflicted. I remember how difficult it was for me to master my grief. But you know well what means we must employ for overcoming *immoderate sorrow*. Among other grounds of consolation this is not the least, that you passed a portion of your life with a woman whose society you may expect to enjoy again whenever you leave this world.'"

After this will any editor or editors declare, or will any one repeat after them, that Calvin spoke of the death of the woman who was deemed worthy to be his wife, "only as an ordinary spectator would have done?" Or will any one "presume" that his wedded life went on in a "jog-trot" way when he speaks of his wife as a *singularis exempli femina*, and when his main consolation for her loss was the hope of an immortal re-union?

Bear with us while we add one or two extracts, which will explain and justify themselves:—

"The world has been accustomed to impute a stoic coldness and severity to his character, but



the whole tenor of his life contradicts the imputation. . . . Passages occur even in his 'Institutes' which prove his gentleness of spirit, his sympathy with mankind, and knowledge of the human heart."—P. 279.

"Calvin's life has been rarely understood, because it exhibits almost incomprehensible extremes. . . . These contrasts in his life are partly the cause why he had such bitter enemies and such enthusiastic friends; and why no man in the world has been so variously judged, as people have directed their attention to the one or the other extreme of his character. The sublimest element in his doctrine was his deep religious feeling, and it was with this, and not from thought or speculation, that he began his career. *The main source of all the false opinions passed upon this great man may be traced to the notion that he was a mere dialectician, passionately engaged in unfolding one idea.* His life in God, his love of truth, and purity of conscience are overlooked, while it was these alone which determined his conduct and exercised a commanding influence on his practice and on his zeal for the unity of the church."—Pp. 256, 257.

We have no narrow anxiety to see Calvin rightly judged and estimated by the world. We have chosen this channel of remark because we desire to further in our measure the nobler purpose of Dr. Henry, and indeed of all the better class of biographers, who have chosen great men for their theme. We would have men feel that John Calvin is not the property of a single denomination or the fixture of a single age, but that he belongs to humanity and to all time. N. M. S.

#### THE MAMMOTH CAVE OF KENTUCKY.

[From a paper by Benjamin Silliman in the new number of Silliman's Journal.]

"You may inquire what has formed the excavations of Mammoth Cave. I answer clearly and decidedly *water*, and no other cause. Nowhere else can we find such beautiful sculptured rocks as in Mammoth Cave; such perfect unequivoical and abundant proofs of the action of running water in corroding a soluble rock. The rough hewn block in the quarry does not bear more distinct proofs of the hammer and the chisel of the workman, than do the galleries of Mammoth Cave of the denuding and dissolving power of running water. At Niagara we see a vast chasm evidently cut by water for seven miles, and still in progress, but we cannot see beneath the cataract the water-worn surfaces, nor the rounded angles of the precipice—while the frosts and rains of countless winters have reduced the walls of the chasm itself to a talus of crumbling and moss-grown rocks. But in the Mammoth Cave we see a freshness and perfection of surface, such as can be found only where the destructive agencies of meteoric causes are wholly absent, aided and quickened as those are on the upper surface by the processes of vegetable life, wholly unknown in the cave. Here we have the dry beds of subterranean rivers, exactly as they were left thousands of years ago by the stream which flowed through them when Niagara was young. No angle is less sharp, no groove or excavation less perfect than it was originally left, when the waters were suddenly drained off by cutting their way to some lower level. The very sand and rounded pebbles which pave the galleries now and formed the bed of the stream of old, have remained in many of the more distant galleries untrodden even by the foot of man. The rush of ideas was strange and overpowering as I stood in one of these before unvisited avenues, in which the glow of a lamp had never before shone, and considered the complex chain of phenomena which were be-

fore me. They were the delicate silicious forms of cyathophylla and encrinites, protruding from the softer limestone which had yielded to the dissolving power of the water; these carried me back to that vast and desolate ocean in which they flourished and were entombed as the crystalline matrix was slowly cast around them, mute chroniclers of a distant epoch. Then there were the long succeeding epochs of the upper secondary, and these past, the slow but resistless force of the contracting sphere elevated and drained the rocky beds of the ancient ocean: the action of meteorological causes commenced, and the dissolving power of fresh water, following the almost invisible lines of structure in the rocks, began to hollow out these winding paths, slowly and yet surely. But I need not attempt to paint a picture in detail whose outlines in simple truth are so grand, and I must apologize for detaining you so long. I wish that all my scientific friends could visit the Mammoth Cave; it teaches many lessons in a manner not to be learned so well elsewhere, and in this respect I was most agreeably disappointed. I had heard that its interest was chiefly scenic; but I found it to exceed my utmost expectations as well in its illustrations of geological truth, as in the wonderful character of its features. I will not detain you with any attempts at descriptions of single parts, as no description can awaken those peculiar and deep emotions, which a personal study of its details is calculated to produce.

"I know not how or where to stop, however, in my account of this interesting place. Excuse me if I trespass yet a little longer on your patience. In traversing the high vaulted galleries of the cave, our attention was occasionally arrested by the sound of falling water. We soon learned that in such cases we were in the vicinity of an entirely new feature in this subterranean region. Approaching cautiously to the spot from which the sound proceeds, we find usually a deep pit often surmounted by a dome. These pits are of various depths, but usually not less than one hundred feet, and cut down with walls of limestone so entirely vertical, that in many cases we were able to measure them from the edge with a line and plummet. When the gallery leads to the upper portion of one of these vertical excavations, it is called a *pit*; if on the other hand the approach is from beneath, it is usually called a *dome*, from the regular and arched appearance of the ceiling. These pits or domes are sometimes of almost incredible height, and I am satisfied that, in one or two instances, they reach through the entire vertical thickness of all the strata composing the cave, or near three hundred feet. Such is Gorin's dome, one of the most remarkable features of the cave. Without seeing them you will hardly credit and can hardly appreciate the sharpness with which the vertical walls of this pit are moulded into architectural forms. At one point the outer diameter of the circle bounding it comes so close to one of the adjacent galleries, that the thin shell of interposed rock has been removed for a space two feet square, through which, as through a window, the observer may put his head and obtain an imperfect glimpse of the interior. You perceive that the loop-hole through which you look is midway between the ceiling and the first gallery below, and by a Bengal-light or other powerful illumination, a tolerable view is obtained of the vast proportions of this monolithic structure, built without hands. I was provided with the means of producing the Drummond light, and with the guide, my assistant, and Mr. Mantell,

we succeeded in making the perilous descent (where only by groping in the dark over profound chasms could we find a foothold) to a point some hundred feet below the opening above described. Here we erected the Drummond light, and by its aid obtained the first view of its lofty ceiling. The dome is of an irregular outline, in the main ovoidal, and from the ceiling hangs a great curtain of sculptured and vertically-grooved rock unsupported below, with the graceful outline and apparent lightness of actual drapery. A small stream of water falls from the top, which is broken into spray long before it reaches the bottom, and keeps the whole interior wet with its splashing. No gallery has been found which leads to the bottom of this most beautiful dome. We found other similar domes in which the pendent curtain just described had fallen, and portions of it but little removed from their original position, seemed poised to a second fall.

"Of the mysterious rivers, with their many-tongued echoes—the mounds of mud and drift which they annually heap up,—the long miles of avenues which stretch away beyond them, rugged or smooth,—and of the vaulted ceilings, crystal grottoes and gypsum coronets which tempt the mineralogist to untiring exploration, I must say nothing, for I have already gone too far in trespassing so much upon your kindness."

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